2: Schaden--31 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

/29 cont./

854 855 163 [164] [536] In part the not very rational methods of raising the children are responsible for the high index of child mortality. On the occasion of journeys or celebrations, the children sleep in the open, exposed to the mist, becoming victims of grippe or pneumonia. During the dances, which extend from nightfall to the break of day, many mothers keep the infants riding on their hips, paying no attention to the violent shaking to which they expose them all night; only robust children withstand such practices. Thus cultural patterns are combined with the factors of natural selection.

• 515 The patterns of hygiene in force among the Guaraní are very rudimentary, which naturally promotes the spread of contagious diseases of all sorts. Ordinarily one does not see the slightest preoccupation with body cleanliness. A Mbüá from Xapecó told me [829] that "the Guaraní go about dirty, because they were really born to be poor." If there is a river close to the village, the young lads may once in a while take a bath, but solely for the purpose of cooling the body on a hot day or of having fun in the water. The Ñandéva of the coast say that, in the opinion of the "ancients," a morning bath would give "long life," a belief that, by the way, also exists in other native populations; they remember an old man who demanded that children take a bath in the river every morning, "in order to become strong," but they confess that the Guaraní of today "prefer to remain near the fire." -- The smell of sweat [147] and smoke that characterizes them has been erroneously taken for a "racial odor."

164 Health conditions are not good. In the coastal villages, for example, many suffer from malaria, venereal diseases, frequent [146] grippes, etc. The irregular diet and alcoholism reduce physical [733] resistance. The Kayová of Mato Grosso have been decimated by [951] tuberculosis, which readily spreads among them, not only because of the lack of cleanliness, but because of the custom of having many people eat at one time from the same dishes or cups, of preparing chicha (a beverage fermented with the aid of saliva) in large collective tubs, of not dispensing the chimarrão /a beverage made with maté/ and, above all, the tereré (a beverage of maté with cold water, taken by means of a suction tube), and, finally, by the nocturnal dances in the open air.

[illegible]

1. Clothing

231 197 Cloth for making clothing, however poor in quality, is the most coveted of the gifts that one can take to the population of a Guaraní village. The most evident manifestation of the misery and material poverty of the present-day Guaraní is not to have anything with which to clothe himself. Clothes of European type have become as necessary for him as they are for us. Not to wish to serve him as protection against cold and rain, for the rigors of the weather do not preoccupy him in such a manifest way, but because his relations with foreign people demand that the Indian present himself dressed. The "bare" Indian, one who does not have a shirt and trousers to cover the nakedness of his body, does not leave his hut when someone visits the village.

231 177 609 152 European clothing thus gives the Guaraní more assurance in his attitudes and capacity for self-affirmation in relation to the civilized man, who looks at the Indian's nudity as the most eloquent expression of cultural backwardness and even of savagery. In the struggle for an acceptable status with regard to the colonists, the Indian therefore cannot dispense with clothing. Another function of the clothing of Western type is the defense of the exclusive spheres of the tribal culture. Dressing in the European way, the Guaraní has the appearance of being civilized; he thus avoids criticism and mockery, and it is easier for him to preserve cultural values that he by no means wants to give up.

241 192 377 From the point of view of hygiene, the use of clothing is highly detrimental. As soon as the Indian puts on garb of European type the cleanliness of the body leaves much to be desired; it is as though the clothing made bathe impossible. Washing the clothes, too, is a pursuit poorly integrated in the culture. There are many Indians who, as soon as they get a piece of clothing, put it on without having any time, using it day and night, until it falls apart.

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aggression in a way the effects of cultural disintegration, as well as other manifestations stemming from the situation of marginality.

To the extent that the adult concerns himself with the development of the child, his interference is directed almost exclusively toward growth and physical well-being. The restrictions to which the father submits in the courvade and before that bear above all on the physical well-being of the newborn baby. The magic means that are put into practice during childhood are of a therapeutical and prophylactic nature. To avoid having trade form in the baby's mouth, there is long around its neck a small cloth with seven "little trade" (probably talismanic) Such usage, observed among the Mundúrucú of Arrotéa and probably of cabocle origin, is analogous to that of tying around each leg of the child a string with miçanguer /not italicized in the original/ and rings from the leg of a carnivore bird, "in order to learn to walk fast" (Adélia of the Brazil). As we have seen earlier, the Mundúrucú of Rezende told me about the cold morning bath to which "the ancient ones" subjected the children, so that they would grow up strong, a practice now abandoned. Among the Mbyá of Primeirinha I saw a baby, of male sex, with a bracelet of embira provided with a knot: I was told that it was a matter of "sympathy. In order to remain strong"; obviously the reader will not fail to note the analogy with the "mosquito" used on the wrist by our cabocle to make the arm strong. -- Finally, touching upon physical existence, the children are constantly surrounded by magical protection and stimuli.

Regarding the soul, that is, the psychic and moral individuality, there are some practices of magico-educative treatment, but of secondary importance. The soul is born already finished, or at least with certain qualities virtually, so to speak, embryonic. In general, therefore, no attempt is made to favor the development of the psychic nature. There are few magical remedies developed by the culture in order to influence the formation of the personality of the immature. Among the Guaraní of Dourados (both Kayová and Nandéva, according to the information of Marçal de Souza), the parents of the newborn baby

/37 cont./
000 father's death, the boy is taught by the paternal uncle.

881 On the occasion of the first menstruation of the girl, they
562 shave the hair off her head, leaving her in a room in which no
person will come during the menstrual period, except the mother
[515] of the girl. It is the mother who takes food to her and who, be-
sides this, takes her each evening to a nearby brook, where the
girl takes a bath. This is done during the first two menstrual
periods and the event is common knowledge in the aldeia. From
[262] then on this practice is suspended. The same dietary restrictions
[431] that are imposed on the pregnant woman hold equally for the girl
during the first menstruation. On this occasion the father also
usually gives the girl a new dress.

The initiation ceremony for the boys is held every five or six years approximately, and on this occasion the boys of the community between eight and thirteen years of age are initiated. There are cases in which the boy postpones his initiation until the age of 20, which, nevertheless, is undesirable from several points
[796] of view. After the ceremony of the "first fruits," which in gen-
[346] eral terminates at the end of February or at the beginning of March, the boys, while they are being initiated, remain in the large communal house, which constitutes the social and religious center of
[252] the aldeia. The boys' parents send foods there, which are cooked
[869] there for them by one of the single girls of the aldeia. During the day the boys may do what they please, but at night they receive instruction and learn a large number of songs. This goes on for several months, until the performance of the final ceremony.
[304] /38/ On this occasion the boys' lower lip is pierced in order to install the tembetá, a very thin stick of resin, and nowadays measuring about four centimeters in length. Only the men of
[273] the aldeia may attend the ceremony and participate in it. Before the piercing of the lip, the boys are given a portion of chicha,
[593] which is the fermented drink made out of maize. In the administration of the drink the father of any of the boys who are being initiated may not take part. Once the lip has been pierced, each
[352] boy sits on a small seat of wood made by the father. If the father
[784] of one of the boys, as is sometimes the case, has a very small
[843]